/118 cont./

153
191

563. (cont.)
Steinen about the Suya on the Xingú, in which he declares that these Indians knew how to use the pencil very well and drew beautiful motifs in his notebook, although he was the first white man they had seen (Karl von den Steinen, 1886, p. 212).

153
[177]
[191]

Younger people are distinguished by a gift for rapid comprehension and an astonishing learning capacity. Although these Indians very rarely come in contact with caboclos, and in most cases only the men, both sexes have at their command a rather large store of Portuguese words and figures of speech. One little
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159
[191]
Surára boy about nine years old, Jubeauwõ, also called Mandú, who had spent almost two years in the hut of the palm-fiber gatherer Manuel Antonio Gómez on the Rio Aracá, had a nearly perfect command of the Portuguese language and performed unique service as my interpreter. I owe it to him alone that I was able to penetrate more deeply into the mental culture of the Surára and Pakidái and put together a complete vocabulary (564).

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734
752

564. Three years ago the little boy suffered dangerous burns on the abdomen by an upset vessel containing boiling tree resin. Since the chief had given up hope that he would recover, he wanted to have
[888]
him given the deathblow. The custom of this tribe, as well as that of the Pakidái, decrees that all old and seriously ill persons who are no longer able to take part in the general migrations must be killed (see pp. 153/154). The grandmother of the little boy, who is an orphan took him secretly one night to the hut of the Spanish palm-fiber gatherer,

/118 cont./

159 •734 752

564. (cont.) Manoel Antonio Gómez, who succeeded in saving his life. The chief was said to have been very angry at first over the arbitrary action of the grandmother, but then, when he saw that the little one had recovered, he calmed down.

123 153 [177] Most men, after but a short time, had no difficulty handling our two guns; a few were soon even operating the outboard motor, and the Surára chief Hewemão, who showed great interest in my camera, took very acceptable pictures with it.

153 The reasoning power seems to be somewhat more strongly developed among the men than among the women (565).

[114] [171]

565. This conclusion agrees with an observation by Baldus among the Tumerehã, and the scholar adds a remark which could also be applied to the Surára and Pakidái: "The differences in the talents of the sexes are perhaps the result of their way of life and division of labor. Thus, among the Tumerehã, the man's way of acquiring food has probably developed his acuteness, for he does not merely gather fruits, like the woman, but also goes hunting..." (Baldus, 1931, p. 119).

802 /119/

XII. Counting and Conception of Time

The Surára and Pakidái count only to three:

1 -- mahón

2 -- porokabõ

3 -- prukatabõ.